

The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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EDITORIAL COMMENT.

The Political Campaign. Within less than six weeks of state and national election, it is natural that our minds turn somewhat to the men and measures involved. Our intelligent citizenship carries with it the high prerogative of the franchise, and so every man of us is concerned, or should be, about how he should vote, and for whom. So far, it is true, little enthusiasm has been kindled, the issues have not very generally issued, and the spell-binders are not binding. To date it is a very quiet campaign. The two leading candidates for the presidency have indulged in personalities by no means becoming the dignity of the high office to which they aspire, and have stooped, rather than stood to conquer. There are those, therefore, who are inflamed over the personalities of the candidates rather than inspired by the principles which each is supposed to champion. In the matter of exploiting issues and propounding principles and enlightening the mind, on matters that are really pertinent, the campaign thus far is tame indeed, not to say vapid and indifferent.

Meanwhile men are making up their minds. Whether in slow degree, or rapid, whether from prejudice, popularity, position or party pledge, we are coming to a decision. On the third day of November, like honest men, serious, sane and sober, we shall exercise the highest privilege our citizenship, and our civil liberty, confer. It behooves every citizen, every man with care and concern for the common weal, to cast his ballot, courageously, scrupulously, conscientiously. I do not believe in "politics in religion," but I do believe in "religion in politics." By that phrase it is meant that it is a sin and shame to introduce so called political methods into religious meetings and measures: and equally a sin for a man not to carry his conscience and his religious convictions with him to the ballot box. Is this man or

that, this measure or that, best for my country, and for my fellows, for the next two or four years to come? best physically, mentally, morally—best for freedom of contract, freedom of conscience, freedom of my and your legitimate business, interests and enterprises?

He is indeed a coward who cannot vote his conscience. I shall carry my conscience with me to the ballot box and endeavor by God's help to satisfy it there. It may not meet your approval. Look to that yourself. It is more important that I be conscientious, assert my own individual right and judgment as citizen than that I please you or some party leader. I am answerable at the high court of conscience and justice and morally and honesty and truth, more than at the clamor of the multitude or the howl of the prejudiced and infuriated mob. My ballot shall register my decision, not yours; be subservient to my conscience, not to clamor: express my high aspiration, not your unholy ambition.

If a man may not exercise his intelligence, his good will, his best judgment and his highest scruples about his ballot, then is he a foundling and not a man, unworthy of his country's citizenship, and a cringing coward when courage is most needed.

Inspiration for Young Men. Age does not debar one from high office, prominence and usefulness in our country. President Roosevelt when exalted to the presidency seven years ago was only forty three, and with what he considers his two terms well nigh served out, lacks some of being fifty. Mr. Bryan now running the third time for the presidency is only forty eight and Mr. Taft is fifty. Governor Hughes now finishing his first term, and recently renominated by his party, as governor of the Empire State is only forty six. Senator Beveridge of Indiana, one of the most brilliant and eloquent members of the United Senate is just now forty six, and he has been in the public eye several years as a conspicuous leader. The really great constitutional lawyer, and powerful debater from Texas, Senator Bailey, was already noted as Congressman before he was for-

ty. What the times demands is wisdom, energy, brain power; and it matters little where that is found, whether in young, or in older heads. As soon as a man has fitted and qualified himself for service the field is open and opportunity is offered.

Some Prohibition Figures: It was indeed surprising that as well informed man as Col. Henry Watterson of Louisville, should have recently announced that the "prohibition hysteria" was dying out in the South and that the prohibition wave was receding. Evidently a wish, and not of act, was father to the thought. There are today 40,000,000 people in the United States living in saloon-free districts by their own choice, one half of which number have been added in four years. In 1904 here in the South there were 17,000,000 people under prohibition: in 1908 there are 25,000,000 and this by their own vote. There are today 250 prohibition cities with a population of more than 5,000 each and with a total population of nearly a million and a half. Four years ago the liquor dealers organized themselves into the National Liquor League to put a stop to what Col. Watterson now calls "prohibition hysteria," with the result that 20,000,000 people have been added since then to prohibition territory, 150 prohibition cities, five prohibition states and thousands of prohibition counties, towns and villages. Unless all signs fail the prohibition hysteria has just begun well, and is destined to continue its upward and onward march till our whole country shares its blessings and benefits.

The emperor of China has issued an edict definitely promising a constitution to the Chinese nine years hence, there being set forth stages that are to be reached each year in coming to constitutional government. That does not look unreasonable.

Our Government granted lands to the Southern Pacific Railroad several years ago in certain conditions which conditions the Government claims are not being lived up to and a suit for \$40,000,000 has been entered against the railroad.

THE SUNDAY SCHOOL.

HOW TO TEACH THE SUNDAY SCHOOL LESSON FOR SEP. 27.

A Few Suggestions.

Temperance Lesson: Isa. 5:11-23.

Golden Text: Wine is a mocker, strong drink is raging. Prov. 20:1.

Setting of the Lesson: For sixty years after the reign of Jeroboam II. in the Northern Kingdom and Uzziah in the Southern, Isaiah prophesied in Israel. The reigns of these two kings were marked by expansions of territory and general prosperity, and times of prosperity are nearly always followed by reckless and luxurious living and more or less dissipation. This time was no exception to that rule and the Israelites of the period 730 B. C. were accordingly very intemperate people. Even the priesthood were not unaffected by this tide of immorality. Still further war with Ephraim and Syria was impending and men were confidently preparing for it. It would therefore arouse the animosity of priesthood and populace alike for a voice to arise to predict disaster to the Israelites, such a voice even might be called unpatriotic and traitorous. Yet there was a voice that prophesied disaster to the Israelites at this time, and that voice was the prophet Isaiah, one of the greatest of the Hebrew prophets, a school for whom you will recall Samuel established.

Approach to the Lesson: The first seven verses of this chapter record one of the most famous parables of the Old Testament, Isaiah's parable of the vineyard. It was suggested in the notes for the last lesson that you assign to some one the duty of reporting to the class the essentials of this parable and to another of reporting on Christ's parable on the same subject recorded in Matt. 21:33-46. If you adopted this suggestion, call for these reports now and speak of the differences and similarities of the two parables. If you did not, read them to the class or tell of them in your own words. The next three verses in the fifth chapter of Isaiah give us one form the intemperance of that day was taking,—the matter of robbing poor people and building up great wealth. Apply this to our own day. We are now ready for the lesson, which shows the second form the intemperance of that day was taking,—the matter of drunkenness.

Teaching the lesson as such: The lesson naturally falls into four divisions, which you will place upon the board as they are brought out in the teaching, that you may use them for the topical review of the lesson that you may clinch

the facts to it. I. The Drunkard's Business. It is to drink and carouse and dissipate. He rises early in the morning to attend to it, a most disgraceful thing in the eyes of the ancients. He prostitutes music and everything else to the base purpose of satisfying his appetite for drink. He is not satisfied with the ordinary wine, but he must prepare "strong drink" by mixing in spices of various sorts. He does not respect the ways of God at all. Verses 11 and 12. II. His condition. He is represented as a captive, without knowledge, famished, with hell enlarged to receive him, doomed to have all his pomp and glory descend to nothing, sure to be humbled, his farms and lordly holdings to be pasture for lambs, whereas the Lord will be exalted over him—an awful picture this, but yet true. Verses 13-17. III. His disregard of Warning. He began by drawing iniquity by cords, now he draws it with cart ropes, and when told that Jehovah will bring vengeance upon him, scoffs at the prophet and mockingly demands that He come on quickly that he may see it done—to such rashness does drink drive men. Verses 18 and 19. IV. His Woes. Four woes are pronounced against four classes of drinkers, on those that call good evil and evil good, on those that are wise in their own eyes, on those that are mighty to drink, and on those that are takers of bribes against the poor and innocent. Verses 20-23. Bring out all these points in your teaching by skilful questioning, writing them in outline form on the board as they are brought out. Then review the lesson by the topical method that its teachings may be the clearer.

Truths Taught and their Application:

I. Drunkenness is a dreadful evil, one upon which God and man, by sad experience, have placed the stamp of disapproval and condemnation. We sometimes think that to have a temperance lesson every quarter is too much, but when we consider that 300 young men daily in this country of ours fill drunkards graves, we will feel that certainly we need one that often and that we should make good use of our time in teaching its baneful influences. Here call for the clippings from the newspapers for the week of the harm that has come of intemperance and for the account of Belshazzar's feast and its results (Dan.V) assigned at the last lesson for this week.

II. The temptations by which young men are led to drink. Wine in the home and at social functions. Decent men who take their toddy. The belief that one drink will not hurt them. Be clear and specific on this point.

III. What our golden text teaches us.

Wine is a mocker, strong drink is raging. Illustrate this by a story if you can find one and then call for the verses from the writings of Paul (assigned last time) that might serve as golden texts here,—this to show the unanimity of scripture teaching on the point and to give training in the use of the Bible.

IV. Our duty to the young. Is it not to get them to sign the pledge of total abstinence? When Hannibal was nine years old he took the oath of eternal hatred for Rome and he kept his vow. Can we not get our young people to take a pledge not to use drink in any way and then induce them to keep it by constant teaching, line on line, precept on precept, here a little and there a little, ever looking to their rescue from the drink demon?

Assignments for next Time: Ask all to read the account of the removal of the Ark given in I. Chron. 13, 15, and 16. Ask one to write a history of the Ark to date. Ask another to find what the ark contained. (You will find the answer in Deut. 10:5, but I would have him work it out from the concordance to teach him its use.) Ask a third to find why the Ark was at Kirjath-Jearim (I. Sam. 6:19-7:1, but have him look it up independently). Be sure to assign for recitation or reading in the class David's Psalm of Thanksgiving recorded in I. Chron. 16:8-36.

W. A. Harper.

Elon College, N. C.

THE SUNDAY SCHOOL.

Third Quarter, Lesson XIII, Sept. 27, 1908. Temperance Lesson.

Isa. 5:11-23.

Golden Text: Wine is a mocker, strong drink is raging. Prov. 20:1.

Today's lesson is about a danger that threatened Israel and Judah and destroyed thousands of the people. It was a more dangerous enemy than the Philistines, the Amalakites, the Moabites and all the other heathen enemies leagued together. It is the same enemy that has destroyed people and their possessions in all countries of the world, and is now destroying hundreds in this land of ours. You can readily guess this enemy. It is intemperance. First, we venture to say, drink brings debt. In towns where the saloons have been closed, the grocers, the butcher shops, the shoe men, have sold more goods. Men who spend their money for drink do not have it to spend for clothing, rent and food, so they are pretty sure to run into debt. Young men in places of trust get into debt through drink and then steal to get out. So drink brings dishonesty. Drink brings drunkenness and quarrels all

being summed up with one word—disgrace.

Drinking brings disease. Alcohol hurts the blood, the heart, the stomach. Life insurance companies make a difference in their rates between men who drink and men who do not. They have found by experience that the death rate among moderate drinkers is thirty-seven per cent. higher than among men who do not drink.

In getting evidence of improvement you must go to the masses. Mr. Henry W. Grady made an estimate of Atlanta, Ga. the third city in the union in proportion of workers to population.

The workers represent 47 per cent of the entire population. Add the women and children and this class represents 66 or 70 per cent.

In two years after Atlanta abolished the liquor traffic, 687 citizens became home-owners against 153 in the two years previous.

Mr. Grady further said: "The best reforms of this earth come through waste and storm and doubt and suspicion; the sun itself when it rises each day, wastes the radiance of the moon, and blots the starlight from the skies, but only to unlock the earth from the clasp of night and plant the stars anew in the opening flowers. Behind that sun as behind the temperance movement, we may be sure there stands the Lord God Almighty, master and maker of this universe, from whose hand the spheres are rolled to their orbits, and whose voice has been the harmony of this world since the morning stars sang together."

G. W. T.

"ELOCUTING" VERSUS READING.

She was an elocutionist, and she elocuted. Some way, that word is always mixed up in my mind with execution, and executioner. Also with electrocute. Anyway, a "finished" elocutionist can finish up a literary production, and an audience, as effectually as a gattling gun.

She "recited" one of Riley's simple Hoosier idylls. It was a rustie bit, as fresh and sweet and modest as the corner of a meadow.

But what did she do with it? She pounced down upon it, wild-eyed. She rolled her r's and her eyes. She stamped. She glared. She quivered. It might have been Othello or Lady Macbeth. Lucky for them it wasn't.

Then, after a rest that was really briefer than the audience desired, she went at it again. It was comedy, this time,—a funny piece with a big, bass-voiced, swaggering sailor in it. Her attempts to imitate the sailor's voice were like a flute trying to be a brass violin. Her

"Ha! ha! ha!" was as realistic as the dancing of a mechanical doll. Her comedy was more pathetic than the most harrowing tragedy.

Then she gave us Shakespeare. I had been hoping she wouldn't, yet I knew in my quivering soul that she would. It was the love scene in Romeo and Juliet, if you please. All I care to say is that if Juliet ever acted that way, Shakespeare was perfectly justified in killing her off.

Then she received an encore. This kind always gets encores. Also big bouquets of roses and a half-bushel bunch of violets. She made killing eyes over the roses and the violets at some one in the middle of the audience, the some one whose persistent and muscular hands engineered the applause.

Her encore was the chariot scene in Ben Hur. Elocuters always do the chariot scene in Ben Hur, because they have never seen anything of the kind and it gives free scope for the imagination. Also, when things begin to rack and spin around and crash into one another and tip over and howl and bleed and die,—oh, it's just glorious!

I slipped out before the climax. I have heard elocuters do that chariot scene till I know just where I must slip out, if I would preserve my reason.

And as I bathed my wounded spirit in the calm-starlight, sauntering slowly homeward, I marvelled once more at the absurd vanity of some folks, and their idiotic reaching for something in the moon when the pleasing and valuable things are close at hand.

For "reading," helpful, delightful, interpretative reading is so easy, as easy as being natural; and "elocuting" appears to be so very, very hard.—Arrow in C. E. World.

HAPPINESS.

(Among manuscripts of N. Summerbell yet unpublished, I find the following):

When Jesus uttered the beatitudes, he used a word that signifies happy, rather than blessed: "Happy are the poor in spirit."

Rejoice! nothing of an earthly character so rejoices good people as to see others happy. The physical penances of the Roman Catholic Church, and the bodily sufferings self-inflicted by penitents and others, described by travelers in India, are contrary to the spirit of the great book. The preacher whose words are recorded in Ecc. 11:9 used the following words:

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine

eyes; but know thou, that for all these things God will bring thee into judgment.

Good people desire the young to be happy. Parents buy playthings for their children. They provide excursions for their sons and daughters, educate them and gather property for them. The Bible encourages the happiness of youth; and even encourages liberty, though adding a warning, lest the encouraged happiness may end in bitterness. The warning is not inconsistent with liberty. Children playing on a bluff limited by a dangerous precipice should be warned; and little ones gathering flowers near the hives of bees; and sailors on the sea approaching breakers, of which they do not know. In these cases warnings are not to annual liberty, but to prolong liberty. The Bible is the book that broadens and lengthens liberty.

Therefore, when we encourage the young to be happy, we should warn them to remember religion.

For everything God will bring us into judgment. And that is the way of the world, the natural world. Even if it were not God's way, we could easily see that it is the way of nature.

We shall give account to God, for our time, for our youth, for our age, for our talents, for our powers, for our words, for our thoughts; how we use our youth, how we conduct our pleasures, how we govern our happiness, and how we honor God; for to fear God and keep his commandments is the whole of man. We are to do all, and to enjoy all, in obedience to God's will.

And true and permanent happiness will be found in an accounting, even minutely; for we will feel that we have not swindled God. There will be great happiness in feeling that we have not been idle, but have "run the race," have fought for a crown, have done our duty to our king, have earned a permanent home, and have saved perishing men. There will be happiness in sensations gained by such consciousness. We can rejoice then, not only in youth, but when youth is gone.

Both the Old Testament and the New Testament make much of happiness. We have a right to consider it. We have a right to seek it. The New Testament represents Moses as "having respect unto the recompense;" and Jesus told us to "strive to enter in at the strait gate," warning us against the broad one that was connected with destruction. The narrow gate leads to life, and a life that is forever broad.

J. J. Summerbell.

Dayton, Ohio.

"Faith cometh by hearing, and hearing by the word of God."—Paul.

NOTES AND PERSONALS.

Do you read your Bible daily? If not, how much longer are you going to defer that good resolution to do so?

Daily Bible reading in every home where The Christian Sun goes is the fondest wish we can indulge.

Are you as a father inculcating into your children a love of the Word of God, and loyalty to their and your church? If not, you will have occasion for deep regret some day.

According to report in the Suffolk Herald, Rev. M. W. Butler, pastor, conducted a very successful revival at Mt. Carmel church, near Windsor, Va., recently, there being twenty-five conversions all of whom united with the church.

Rev. I. W. Johnson is still busy in revival work, having assisted Pastor N. G. Newman in meetings at Holland, Va. the past week. The week prior to that Pastor Johnson was blessed with a glorious revival in his Liberty Spring church, there being fifteen conversions with nine accessions to the church.

The Sunday-school is doing much to teach the Bible, but it is not doing all, nor even enough. If the Bible is not read, and talked of, in the home, parents may expect their children to grow up in sad lack of it, a lack which no study or learning else can supply.

Every man owes one great duty to society, namely, to keep that corner of society in which he lives, and which he constitutes, pure and clean. This is man's first duty, and his greatest, to himself, society and his God. "Keep thyself pure."

One of our very busy, and successful ministers, is Rev. G. O. Lankford, Riverside, Ala., who graduated from Elon College class of 1907. He is the pastor of three country churches in Alabama into whose fellowship he has received forty four members this summer and he is still busily engaged in revival work.

Rev. H. E. Rountree, Waverly, Va., writes Sept. 19th: "I held my meeting at Union church this week. Bro. M. L. Bryant of Berkeley was with me and did the preaching. We had a good revival of the church and twenty souls professed Christ. Seven united with the church and others applied for membership in other churches."

The Herald of Gospel Liberty sent out as supplement to its regular edition last week a facsimile copy of No. 1 Vol. 1. of that paper issued Tuesday evening, September 1, 1808. It is a four page, three column paper bearing on its front page the name of Elias Smith as editor.

In his "Address to the Public," (his leading editorial) the editor says: "A religious Newspaper is almost a new thing under the sun: I know not but this is the first ever published in the world." And Editor Smith was right, so far as is yet known, The Herald of Gospel Liberty, the official organ of the Christian Convention being the first, and therefore the oldest, religious newspaper ever published. This facsimile edition shows up well and is exceedingly interesting. Our Publishing House does well to reprint and send it out thus.

The fault was not Prof. Harper's, but of the printer and form maker, that "How to Teach Next Sunday's Lesson" was left out of The Sun two weeks ago. (This should have been said last week.) Prof. Harper having begun a work, especially a work of such great worth as this, is not the kind to let up or seem to relax effort even momentarily. "How to Teach Next Sunday's Lesson" is one of the very best features The Sun is carrying now and readers may expect it every week till further announcement. By the way, if readers and students of this department would prefer that Prof. Harper's articles appear two Sundays before the lesson is to be taught, instead of one as now, will they kindly drop us a card and so request? We wish them to appear when they will be of most service to Sunday-school teachers, and can give them two Sundays in advance if preferred. Our own judgment is for them to appear just prior to the Sunday for which they are intended, but teachers may judge otherwise. Will readers, interested, kindly write us.

This esteemed invitation, for which grateful acknowledgement is herein made, is before us: "Mr John T. Kernodle invites you to be present at the marriage of his daughter, Annie Best, to Mr. W. Levi Burk, Tuesday, Sept. 29th, 1908 at 9:30 a. m. At Home, Elon College, N. C." Miss Annie was educated at Elon and is a most estimable young woman.

The Christian Sun has two books which if read will certainly give one a more exalted idea of the Bible, of how interesting it is, and of what real weight and worth it is. One is entitled "The Bible of Superhuman Origin" by President Watters of the Hall-Moody Institute: the other is "The Bible as Good Reading," by United States Senator Beveridge, of Indiana. The books are very neatly bound in cloth, are well printed and handsome, and sell for 50 cts. each, post paid. Senator Beveridge never writes any thing dull and

"The Bible as Good Reading" is one of the very best books he ever wrote. Of President Watter's book Rev. J. B. Moody, D. D. writes: I have read the manuscript of President H. E. Watters' book, "The Bible of Superhuman Origin." I never read anything with more interest and profit. It made my faith as firm as the book, so I can say: "I know the Bible is superhuman," and so is Christ. It dissipates all "doubts;" it "reassures;" it "defends;" it "convinces;" it contains "convincing arguments in a pleasing style." I wish I had words to say more.

Of the same book Prof. W. M. Robinson A. M. says: "The Bible of Superhuman Origin," contains the most convincing argument on the divinity of the Bible I have ever read. It is absolutely conclusive. No home can afford to be without it.

If a Sun reader will send us 50 cts. for either of these books (or \$1.00 for the two) and is not pleased with his purchase when the book is received and read we will gladly refund his money. We count it a privilege to be instrumental in placing such books as these in any home.

We are in receipt of the Bible Class Quarterly and the Intermediate Quarterly, for this, Fourth Quarter of 1908, from our Christian Publishing Association, Dayton, Ohio. We indulge the hope again, expressed three months ago, that these will prove superior to their predecessors, of the present year. There seems to be the evidence of haste and rush work, rather than pains taking care and mature reflection put upon them. The proof reading, or the spelling even, seems overlooked. For example the new quarterly falls open before us at page 17, Lesson Five Nov. 1. About the first sentence to meet the eye was "Our lesson today is the record of a reaping that most broke a fond father's heart." We presume the editor meant to say "almost" where a very meaningless "most" is used. Opening at random again at page 31 this sentence appears "His physical energy is wasted, reason dethroned, conscience put to sleep and moral sense dead." One wonders just how that "dead" is to be taken since no grammatical rule will justify and one is left to guess that our good author meant to say deadened. We only open at these two pages and find enough there to make us wish that our Sunday-school editor had more time to give to these details which mean so much in the worth and character of a book that is to be studied three months by our great Sunday-school hosts.

FROM ALABAMA.

For a little more than three months, this writer has been engaged almost continuously in revival work. At times the work has been arduous, but enjoyment and pleasure have been ours during this season of protracted services. We have had reasons to rejoice, and so our heart goes out to God in grateful praise because His power and presence have been manifested in the midst of our labors.

If time and space would permit, we would like to give in detail an account of the meetings we have worked in this summer. At any rate this writer will mention the revivals of his own charge.

At Pleasant Grove on Saturday before the first Sunday in August, we began our annual meeting. When the services began the church was in a very cold, indifferent condition, but after a few days earnest labor and prayer, the church was deeply moved and greatly revived. At the close of the meeting six members were received. Revs. B. F. Young and J. H. Milam were with us and added greatly to the interest of the meeting, by their plain gospel sermons.

On account of the preachers having to leave for other fields, the above meeting had to close at the end of the week, but we agreed to conduct another series of meetings there, beginning on Tuesday night after the fifth Sunday in last month. These services began at the time appointed. The Holy Spirit was present in great power. The time has been long since Pleasant Grove experienced such a demonstration of God's power over the hearts of men. The meeting was still in progress last Monday night, the 7th instant, when we had to leave for other labors. Bro. Milam had charge when we left, at which time nineteen had been received into the church, making a total of twenty-five having been added to our membership there this summer.

On Saturday before the second Sunday in August we started our protracted services at New Home. the meeting continued one week, with much interest in all the services. Five members were received and baptized at the close of the meeting. Bro. E. M. Carter was with us here and preached several forceful sermons. The end of the conference year finds New Home in fine condition. Our Sunday-school and prayer meeting are doing good work.

We conducted our series of meetings with Macedonia church, the week following the third Sunday in August. Bro. Milam did most of the preaching. The church was spiritually revived and strengthened. Three members were re-

ceived. This writer is now at Riverview with Rev. B. F. Young. Considerable interest in the services. Sickness has greatly interfered with our congregations here.

Next week we go to Langdale for a few days, thence to Lanett for a two week's meeting.

G. O. Lankford.

P. S. Since writing the above, I have learned that nine more members have been received at Pleasant Grove this week. The total stands at thirty-four instead of twenty-five, for the summer's work at this point. G. O. L.

HOME MISSIONS IN E. N. C. CHRISTIAN CONFERENCE.

The Home Mission work in the Eastern N. C. Christian Conference is doing well in some respects, but in some others, the showing is not so good.

The work at Henderson, Vance Co., N. C., under the energetic leadership of Rev. C. E. Newman and the faithful band of membership, is a grand success.

The work under the efforts of Rev. Herbert Scholtz at Antioch, Bethlehem, Mt. Gilead, Roanoke Rapids, Rose Mary and a near by point, has added life and hope in that section of the conference. Bro. Scholz is one of the best spirited men I know, and is always looking out for some place to do good.

I have heard nothing definitely from Turner's Chapel nor Bethel lately, but suppose the work is doing well, as Bro. J. D. Wicker is preaching at one of these churches and Bro. G. R. Underwood at the other, and these two brethren always know how to bring things to pass.

The dark side of our mission work is in the southeastern part of the conference. This is a grand field for a good work, but the money is lacking. We must have more money or our cause must suffer.

Brethren and sisters, let us put forth our best endeavors to send up every cent asked for to conference this year. We ought to double it. It will make us all feel better after it is done. Let us all pray earnestly to God to direct in this work to His honor and glory, and it will be done.

W. G. Clements

Sept. 18, 1908.

Governor Fort says when he ordered Sunday closing at Atlantic City he had evidence before him that one hundred and eighty seven saloons, gambling places and disorderly houses were wide open on every Sabbath, to say nothing of the back room and closed door evils and gambling dens that were in operation.

IRA D. SANKEY'S CREED.

My creed may be stated in a few words. I believe in the Father, the Son, and the Holy Ghost, the Triune God; these three are one and his name is Love. My hope of heaven is built on nothing less than Jesus' blood and righteousness.

I believe that God so loved the world that he gave his own beloved Son, that whosoever believeth in him should not perish, but have everlasting life. I believe that over nineteen hundred years ago the Holy Child Jesus was born of the Virgin Mary in the little town of Bethlehem of Judea, and that he grew to be a strong, beautiful, stalwart man, and that at Nazareth he lived and toiled at the carpenter's bench for years, and there dignified honest labor by working with his own dear hands for his daily bread; that from there he came to Jerusalem and was crucified outside the walls of the Holy City, to atone for the sins of the whole world, and that after the nails were in his feet, and the cruel crown of thorns on his brow, he gave up the ghost, and was buried by Joseph of Arimathea in his own newly made tomb; that after three days he burst the bars of the grave, and appeared in human form again to his disciples; that he went to the Mount of Olives, and from there ascended to heaven and took his seat at the right hand of the Father, where he now intercedes for all his children, and from whence he will return with his holy angels to gather his loved ones home.

My Heavenly Father gives me songs in the night in the house of my pilgrimage; one of my two favorites is "Saved by Grace," beginning:

Some day the silver cord will break,

And I no more as now shall sing,

But O, the joy when I shall wake

Within the palace of the King.

The other is "There'll be no dark valley when Jesus comes to gather his loved ones home." The latter will be my last song on earth before I join the ransomed of the skies.

My bark is on the bounding billows, but Jesus is my Guide and Pilot, and soon I'll cross the bar and anchor in the haven of eternal rest, where I will take up my harp again and join with Watts and Wesley, Frances R. Havergal, Philip P. Bliss, Robert Lowrey, and many more that I have known and loved, in singing the song of redemption around the throne of God in heaven. "God is Love."

Ira D. Sankey.

The cholera plague is raging in Manilla, there being 58 new cases and 19 deaths within the 24 hours ending Mon. a. m., Sept. 21.

NEWPORT NEWS LETTER.

About the last thing the editor of the Sun reminded me of when I saw him last was a request that I write more often for the church paper. The same request has recently been made by friends in the field. Putting all things together I suspect that "Field Notes" are read about as much as any class of contributions. It is Monday. I am moody and meditative. My pen has behaved much better than it does today. It staggers and runs off at right angles. Before a thought can be carried the length of a full sentence it breaks a link and spoils the chain. If the editor, his compositors, and readers, can stand such rambling by a wayward pen I will endeavor with the hope that my pen will improve with use

* * * * *

Last Sunday was my first at home since vacation. Congregations were a little above normal. Ninety one were present at Sunday-school. We received one member at evening service.

* * * * *

It was my privilege and pleasure in August to spend a few days with Rev. C. H. Rowland, Franklin, Va. The occasion was a series of revival services to have been held at Bethany. Heavy daily rains through the week closed the meetings after two services. Brother Rowland and his wife are deservedly popular with the people generally. I was glad to see his mother so much improved from a paralytic stroke of several months ago. While in the community I spent a delightful night in the home of brother Thos. Vaughan. I found in the community several old school mates whom I have seen but few times since we were in school together. Time seems to have dealt very kindly with them. With one of them, brother W. W. Ellis, I spent another delightful visit. Only about twice had we seen each other in twenty years. He has an interesting and intelligent family, and has been greatly blessed of the Lord. This brings my mind to my ordination class. It was a class of four. A very few years after our ordination one united with the Methodist and soon died. Near the same time another united with the same denomination and the third, most loyal to his own denomination, died suddenly while occupying a Methodist pulpit, during the building of a new church for his own congregation. In a very short time after our ordination the writer was the only one of the class left.

* * * * *

There is a small section of country in Eastern Va. remarkable for its production of Christian preachers. If not too

great tax on your capitals and periods I will name them, with perhaps some left out:

W. B. Wellons, J. W. Wellons, Burwell Barrett, Stephen Barrett, Mills Barrett, M. B. Barrett, J. P. Barrett, J. W. Barrett, D. P. Barrett, John Kitchen, Etheldred Kitchen, J. T. Kitchen, Robt. Rawls,—Drumright, E. W. Beale, R. H. Holland, J. U. Newman, N. G. Newman, C. E. Newman, R. A. Ricks, R. E. Barrett, C. C. Peele, R. H. Peele, H. H. Butler, H. E. Rountree, H. C. Moore, M. W. Butler, J. W. Harrell, I. W. Johnson, C. C. Jones, J. M. Roberts. This section is, I suppose, about thirty miles square, and I cannot recall a half dozen preachers of other denominations produced by this same district.

* * * * *

The home of brother T. W. Rawles and wife this city, recently passed under a deep sorrow in the death of their first-born, and only child, Leland, aged one year, one month, and twenty days. Leland had been a great sufferer all its life and while death was to it a happy release it was none the less a great sorrow to its parents. Sorrow and disappointment are not peculiar to any age or class but are common to all. To the hovel and mansion they come alike. No wealth or social distinction can prevent them. They do however affect individuals differently. One is subdued and drawn closer to God, with spirit sweetened. Another is rebellious and looks upon his lot as hard. Thousands today are pausing and thinking of the, "Loved and lost awhile." Since the shadows fell and the dark stream bore them from our embrace, and from our studies, many questions have been raised in our hearts and lives, as to their present state and home. Mysteriously they came into our lives to bless and enrich and as mysteriously they departed. Whither gone? Who can tell? No science can answer. The Word of God comes to help and give assurance. Sweet voices that once filled the home and life are hushed forever on earth, and their gentle steps are heard no more forever to cross the threshold of the home. Flowers which grew along life's pathway have faded and died but left their fragrance on the air. The little ones who cooed and cried and laughed their ways into our lives still touch us in unmistakable ways. The toys about the house, the garments in the wardrobe, and the little green mound in the city of the dead are not the only reminders that once they lived. Apart from any outward sign we know of a love and an enrichment of life and memory, yet a loss sustained, and that life has been wondrously touched. Loved ones who walked by our sides and

blessed and cheered in hours strangely dark and trying touched at last the same dark stream called death and were swept away. Their influence still lives. But they themselves! Where are they? Whither gone? How do they now appear? What is their environment? These questions come again and again. We know that freed from the bondage and sufferings of earthly life they are "Forever with the Lord." Somewhere beyond sunsets and sunrises, somewhere beyond imagination's flight, in the eternal city of light and love they are at rest and happy beyond all human conception. Strong as were the cords that bound us to them, and deep as were the wounds of heart and life when these ties were forever broken, we should bow and pray for grace to rejoice in their victory and triumph.

Burdoek W. Butler.

Sept. 14, 1908.

FROM DOUBT TO FAITH.

I have, within the past twenty years of my life, come out of uncertainty and doubt into faith which is an absolute, dominating conviction of the truth and about which I have not a shadow of a doubt. I have been intimately associated with eminent scientific workers; have heard them discuss the profoundest questions; have myself engaged in scientific work, and so know the value of such opinions. I was once profoundly disturbed in the traditional faith in which I had been brought up—that of a Protestant Episcopalian—by inroads which were made upon the book of Genesis by the higher critics. I could not then gainsay them, not knowing Hebrew nor archaeology well, and to me, as to many, to pull out one great prop was to make the whole foundation uncertain.

So I floundered on for some years trying, as some of my higher critical friends are trying to-day, to continue to use the Bible as the Word of God and at the same time holding it of composite authorship, a curious and disastrous piece of mental gymnastics—a bridge over the chasm separating an older Bible-loving generation from a newer Bible-emancipated race. I saw in the book a great light and glow of heat, yet shivered out in the cold.

One day it occurred to me to see what the Book had to say about itself. As a short, but perhaps not the best method, I took a concordance and looked out "Word," when I found that the Bible claimed from one end to the other to be the authorized word of God to man. I then tried the natural plan of taking it as my text-book of religion, as I would use a text-book in any science, testing

it by submitting to its conditions. I found that Christ himself invites men (John 7:17) to do this.

I now believe the Bible to be the inspired Word of God, inspired in a sense utterly different from that of any merely human book. I believe the Bible to be God's Word, because as I use it day by day as spiritual food, I discover in my own life as well as in the lives of those who likewise use it a transformation correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning the righteousness of God which those who do not use it can know nothing of. It is really food for the spirit as bread is for the body.

Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world could do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find in it a consistent and wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings.

It also reveals a tenderness and nearness of God in Christ which satisfies the heart's longings, and shows me that the infinite God, Creator of the world, took our very nature upon Him that He might in infinite love be one with His people to redeem them. I believe in it because it reveals a religion adapted to all classes and races, and it is intellectual suicide knowing it, not to believe it.

What it means to me is as intimate and difficult a question to answer as to be required to give reasons for love of father and mother, wife and children. But this remarkable faith gives me a different relation to family and friends; greater tenderness to these and deeper interest in all men. It takes away the fear of death and creates a bond with those gone before. It shows me God as a Father who perfectly understands, who can give control of appetites and affections, and rouse one to fight with self instead of being self-contented.

And if faith so reveals God to me, I go without question wherever He may lead me. I can put His assertions and commands above every seeming probability in life, dismissing cherished convictions and looking upon the wisdom and ratiocinations of men as folly if opposed to Him. I place no limits to faith when once vested in God, the sum of all wisdom and knowledge, and can trust Him though I should have to stand alone before the world declaring Him to be true.—Dr. Howard A. Kelly, in Appleton's Magazine.

CHARITY.

"Charity begins at home." Yes, that is true. It begins in that far-off primeval home when some great, but still unhuman ancestor tore limb from limb a fellow brute and first shared the prey with his savage mate and offspring; but charity will only end at the ends of the world. Home Missions are good, they are the expression of love for those about us, for those whom we know and understand and feel for. But Foreign Missions are love reaching out, love grown larger, so far as to feel for the stranger; strong hands held out to those who never can repay; a refinement of love which the Church must yet in large measure attain unto. Home Missions are bread given to one's own children, our duty of course. Foreign Missions are flowers for a sick child in the hospital, for some of us also, duty, though the child can never make return and to many his very name may be unknown. "I was a stranger and ye took me in," into your love.—Ex.

SWORDS BEATEN INTO PLOWSHARES.

Did I ever tell you, among the affecting little things one is always seeing in these battle-fields, how, on the ground upon which the battle of Bull Run was fought, I saw pretty, pure, delicate flowers growing out of the empty ammunition boxes, and a wild rose thrusting up its graceful head through the top of the broken Union drum which doubtless sounded its last charge in that battle, and a running scarlet verbena out of a fragment of an exploded shell, in which strange pot it was planted? Wasn't that peace growing out of war? Even so shall the beautiful and graceful ever grow out of the horrid and terrible things that transpire in this changing but ever-advancing world. Nature covers even the battle-fields with verdure and bloom. Peace and plenty spring up in the tracks of devouring campaigns, and all things in nature and society shall work out the progress of mankind.—George Alfred Townsend.

THE GLORY OF THE LORD APPEARED IN THE CLOUD.

Phillips Brooks once preached a sermon from the text, "Who passing through the valley of weeping make it a well." He said there were two ways of treating sorrow. One may say, "This that I have to bear is hard, but the clouds will break and there will come better days. Compensation is in store for me. It may not be in this world, but some time it will all be made up to me." Or he may say, "I will do just

what scripture tells me to do. I will make of my valleys of weeping well-springs of joy. I will turn sadness into occasions for rejoicing." The apostle says, "In everything give thanks." Assuredly we cannot be thankful for everything, but in every experience that comes to us we may find some reason for giving thanks. When Jeremy Taylor's house had been plundered, all his worldly possessions squandered, his family turned out of doors, he congratulated himself that his enemies had left him "the sun and moon, a loving wife, many friends to pity and relieve, the providence of God, all the promises of the gospel, my religion, my hope of heaven and my charity toward my enemies." Can you see the glory of the Lord in the cloud?—The Standard.

THE BUSINESS OF A MAN IS HIS WIFE'S BUSINESS ALSO.

Should a man confide his business to his wife? asks Thomas W. Lawson, in the October Delineator. Should a man allow his heart to beat or his soul the freedom of his carcass?

What is a man's wife? What is a husband's business?

In my daisy-field-environed understanding, a man's wife is twin to his brain, his heart, his soul—his being. A husband's business is the most important activity of his existence; for on its success or failure is hooked the welfare of his being, and upon his welfare hangs the welfare of his wife.

I can conceive of a man concealing his business from his wedded mistress, for I can imagine she is twin only to his passion.

I can conceive of a husband mistaking his aimless dollar-and-time-killing pleasures for his business, and we can believe that in such a case it would be entirely satisfactory to both man and woman to allow a flipped copper to decide this and all other of life's functions.

But why a real man should be plumbd for an answer as to whether or no he should confide his real business to a real wife is a conundrum the answer to which lies over the fence from my comprehension.

I can imagine a no more paradoxical combination than a real man, a real wife and real business not the common property of both.

NOTICE.

Notice is hereby given of change of day of meeting for Eastern N. C. Christian Conference from Tuesday, Nov. 3, to Wednesday Nov. 4, 1908. Account of state and national election day Tuesday. By order of the Executive Committee. Jas. L. Foster, Chm.

NOS NVILSIHO EHL

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Convention.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

THE CHIEF ESSENTIAL.

No man's record is worth a fig, unless encumbered with the weight of destiny. Every good and great man first felt the Eternal pulling and trudging at his heart. Moses felt it, and Socrates, and Oliver Cromwell, and Martin Luther, and Paul and John Knox and our Lord Christ. Deity weighted them and they went to their daily task freighted with its consequence and consummation. Some have called it fate, some destiny, some genius; our Savior, of all, interpreted it truly and correctly, the Spirit of the Lord.

One of the most striking passages of scripture, from a purely human point of view, is Luke 4:16-21. At the beginning—note that word beginning—of His ministry our Savior went to Nazareth where he had been brought up and on the Sabbath day, as his custom was, went to the synagogue to worship. He asked for the Bible, and in the presence of the multitude turned to that passage in Isaiah which reads: "The Spirit of the Lord is upon me," and so forth. "And he closed the book and sat down. And the eyes of all them that were in the synagogue were fastened on him."

Just so. The eyes of all are upon the one who begins his work, goes to his calling, gives himself to his daily task conscious that the Spirit of the Lord is upon him. This is the chief essential in all truly great and good characters. Not by might, nor by power, but by my Spirit, saith the Lord God of hosts, is this world brought to subjection and the dominions of darkness and of death overcome. In our pews or in our pulpits, in our fields or in our farms we shall conquer and be triumphant—only if the

Spirit of the Lord is upon us. Man cannot lead; he must be led. And he never conquers till he is himself subdued and vanquished, weighted down with the burdens of destiny, of duty, and of Deity. We would better tarry long and patiently and prayerfully till the Spirit of God come upon us—if we are to conquer and to triumph, in this world of temptation, trial and uncertainty.

POLITICS AND RELIGION.

The usually conservative, and always interesting and cultured New York Christian Advocate, contained this editorial sentence last week:

"Were half the efforts made to bring men to Christ and to lead them to attend church, that is being made to induce men to vote for Bryan, Taft or any other candidates, the number of attendants would be doubled. And if with similar earnestness they were invited and entreated to give themselves to the Savior, no true Church of Christ would longer mourn the decline of members."

Unless our observation, and knowledge of facts, are very much at fault, the esteemed Advocate went far of the mark in that statement. The truth of the matter is that not half, but more than equal effort, is made constantly to lead men to Christ that is being made now to induce men to vote for Bryan or Taft. It is no spasmodic, hysterical or temporary effort, but a constant, determined, studied, consecrated effort, this on the part of the earnest ministry and the faithful laity to bring men to Christ. "With similar earnestness" men are invited through the many months of the year to give themselves to the Savior. To think otherwise is to reflect upon the thousands of faithful ministers who, from Sabbath to Sabbath, go to their pulpits, and pray and plead there with hearts burdened for souls, and with a fervor born of a burning love for men and their redemption. We doubt seriously if as many men and women will meet on any day between now and November 3rd, to hear the political spell-binder as will meet next Sunday in the ordinary course of events to hear the gospel preached. And we seriously doubt if political orators will plead with any more earnestness and fervency in behalf of their political candidate than will the host of eloquent and able ministers plead for the salvation of souls and the redemption of their lost fellows.

Remember further that this political upheaval and excitement will last only two months. It is on the surface now; the pot boils and seethes. Soon the fires will die down and the kettle will cool off.

Not so with men and women in earnest for the salvation of souls. These plead and pray, in season and out of season. There may not be as much noise and bluster and flurry, but the great work of grace, and of the gospel, goes on amongst us, silent as the slowly moving river, but as deep, as certain and as sure as that self-same stream. God is in his world to conquer and redeem it, and there are tens of thousands of men and women as devoted to their work as to any other the world has ever known—and even more so.

Religion has a more difficult, and a far different task to perform, than politics. The men who are pleading for souls are trying to get men to change their mode and method of living, thinking, acting—trying to change their characters for all time to come.

The political-spell-binder is trying to get men to change their way of voting, of looking at and deciding this one incident of casting a ballot. And there is a vast difference. And all conscientious men are this day more deeply interested in the religion than in the votes of their fellows.

TALENTS AND THEIR USE.

It was not the number of talents, but their use, that our Savior made count in His parable. The same reward was given, the same plaudit pronounced upon him that had two as upon him that had five talents. The difference in judgment and reward was entirely one of use. One had not used the talent entrusted to him, and he was condemned.

It is ever so in this world, as it will be in that to come. No man is blamed, censured, condemned for that he has not. Condemnation comes for not employing well and judiciously that which one has. A good God endowed us as He saw fit and proper and wise. We have no right to complain of Him. It is wicked to do so. The complaint should be lodged with **in**.

Some of the most useful, serviceable, influential men and women have been those poorly endowed, poorly equipped. They employed to the utmost what God had given, and His blessings attended their efforts. It is in life not a question of what we can do: it is a question of what we are willing God shall do in and through us. Whether we have one talent or five, whether we be brilliant or dull, whether we be great or small, eloquent or slow speeched, God has provided a sphere for our rightful and beneficent effort and service. In that sphere God can use us and we do err if complaint is made. God never gave one a talent and then closed up the field against its use. There are differences

of ability, but none of opportunity. The command is laid upon all to work, and all of God's commands imply opportunity, and an open field, to all who will obey.

HOME MISSION BOARD MEETS.

The Home Mission Board of the Southern Christian Convention met in the Greensboro Christian church in adjourned session last Tuesday, Sept. 14. All members were present, to wit, Col. J. E. West, Chairman, Revs. W. T. Herndon, J. W. Holt, H. W. Elder, J. O. Atkinson, brethren K. B. Johnson and E. Moffitt. The Convention at its session in May last, voted that a Mission Secretary be elected to give all his time to the home mission interests of the Southern Convention and the Board, constituted by said Convention, was in session endeavoring to secure a suitable man for this important post. Though the Board was in session practically all day there is nothing, as to securing the services of a Secretary, to be given to the public at present. In short the man has not yet been secured though the Board is exceedingly anxious that a man be secured at the earliest possible date.

The Board was instrumental in helping to secure a man for our Raleigh for that place and also an appropriation looking to a work at Winchester, Virginia, as soon as a man can be secured for that place and also, an appropriation for a building there as soon as a lot is purchased and the work begun. The Board is to meet again upon call of the chairman.

ELON COLLEGE NOTES.

Rev. Mr. Du Rant of the Methodist Episcopal Church, who formally lived at Shetucket, N. C., has moved to our town and lives in Prof. Harper's house. He came to have the advantages of the college for his children and has placed his two daughters in school. Our college community extends to him a hearty welcome.

Miss Alma Newman, daughter of Dr. J. U. Newman, has gone to Clio, Ga. to teach music. Miss Alma is one of Elon's graduates in literary work as well as in the department of music. No graduate of Elon is more loyal to her alma mater and we feel that she will reflect honor upon the institution.

Saturday evening the student body and friends were most highly entertained by Miss Allen, the teacher of Expression. She gave her first public recital and completely captivated her audience. The recital consisted of a rendition of the "Little Minister" in three parts, al-

so violin solos.

Sunday the college pulpit was occupied by Dr. J. O. Atkinson who preached a gospel sermon in matchless style and force, his audience was large, and he held the closest attention from start to finish.

Miss Ethel Cook, the teacher of Art, who has been in Europe this summer conducting a party through the Southern European countries has returned and begun her duties at Elon. She reports a successful and profitable season abroad.

It is a real pleasure to see Mrs. J. O. Atkinson and children again in our midst. The children are looking remarkably well to have been as low as they were for so long a time.

The indications point to a successful year in the department of band music. Besides almost all the boys who took last year, there are many new men enrolled for the coming year. The harmony made by these new men will soon be resounding through these classic groves.

The sound of the carpenter's hammer is now heard in our midst, the cause is the erection of an extra room to the Graded School which has become necessary, caused by increased attendance.

J. T. C.

NORFOLK LETTER.

Rev. P. S. Sailer, former pastor of the Memorial Temple, now of the first church Boston, Mass., is in Norfolk preparatory to moving his effects there. Mrs. Sailer and the children have been spending the summer in New Jersey and Pennsylvania, but are now in Boston, the children having entered school there.

Finding Bro. Sailer with an "off" Sunday we were glad to have him with us at the Third church where he preached at the morning service. Next Sunday will be the first anniversary of our organization. We are arranging for an anniversary service at night with Bro. Sailer to conduct it. It is very fitting that he should be here to conduct such a service, as he was the one who organized the church, and did more work than any one individual in making it possible to have a church there.

The monthly meeting of the Missionary Society of the Memorial Temple which was postponed on account of the funeral of Sister Holland, was held Sunday afternoon. The society has been a large factor in keeping up the missionary enthusiasm of the church.

Both the Temple and the Third church report the largest Sunday-schools for some time.

The Tidewater Christian Sunday-school Association will hold its quarterly meeting next Sunday afternoon with

the Christian church at South Norfolk. It is hoped that a large number will be present from the other schools.

I did not attend either service at the Temple yesterday, but I hear from more than one source, that Bro. Ryan gave his people two unusually good sermons. In the afternoon he addressed a meeting of the Norfolk Union of Baraca Classes—at the Spurgeon Memorial Baptist church. The class from the Memorial Temple won the banner for having the largest percentage of its enrollment present.

J. W. Manning.

James Bellows McGregor, of Mount Sunapee, N. H., said to be the oldest white man in America celebrated his one hundred and seventh birthday Sunday, Sept. 6th.

That is an important notice to members of the Eastern North Carolina Conference in this issue over the name of Rev. J. L. Foster, chairman, carrying as it does a change of date in the meeting of the annual conference from Tuesday Nov. 3rd, to Wednesday, Nov. 4. The meeting place is Wake Chapel, Wake Co.

This is from the Alamance Gleaner, Graham, of Sept. 17, and refers to one of Elon's very bright, promising, and already successful young ministers:

"—Graham Christian Church has called Rev. L. E. Smith to be their pastor for another year. He has been pastor of this church for nearly two years, has done good service and grown in the estimation of the people of the community."

The Raleigh correspondent to The Charlotte Observer under date of September 15th, had this:

"Rev. Dr. D. A. Long, well known as a Christian pastor and for some time in charge of the church here, has gone to Tupelo, Miss., where on Wednesday he will be married to Mrs. Laura Trice Easley, of that place. As yet he has not decided where he will make his home."

Wherefore we extend felicitations and the best of good wishes.

There is now in session at Washington, D. C., the International Congress on Tuberculosis. Men of medical science and skill are becoming more and more confident that the great white plague, the most deadly and universal of all our diseases, can be effectually dealt with and materially checked, if not wiped out. If this Congress, now calling to our capital some of the most eminent physicians and hygienists of the world, shall be enabled to stay even in a small degree the ravages of consumption it will prove itself to be one of the most important assemblages of our decade. God speed in this great work.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

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CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Total Reported Last Week \$1216.28
Monthly Dues.

Jessie Penny 05
 Pauline Penny 05
 Pierce Harris 05
 Ruth Harris 05
 Louise Harris 05
 Jackson Harris 05
 May Harris 05
 Mary Lee Foster 10
 James L. Foster, Jr. .. .10
 Lucile V. Manning 50
 Sallie Matt Marshall .. .10

Monthly S. S. Offering.

Palm St. Greensboro, .. 1.64
 Wentworth, N. C. 2.18
 Mt. Auburn, N. C. 1.00

Special Offering.

From Salem Chapel, N. C.

Collected by I. D. Dalton.

A. F. Marshall 1.50
 Mrs. W. M. Strader 1.00
 Robert Joiner 1.00
 T. L. Jones 1.00
 J. A. Marshall 1.00
 D. M. Johnson 50
 W. F. Reid 1.00
 Luther Fowler 1.00
 W. E. Hanes 1.00
 W. H. Marshall 1.00
 T. P. Dalton 1.00
 J. V. Marshall 1.00
 H. Haizlip 1.00
 Danie Dalton 25
 James E. Reid 25
 Billy Marshall 25
 Danier Young 25
 Frank Fulton 25
 Frank Crews 25
 Mrs. S. F. Caffey 1.00
 Pink Fulton 1.00
 H. L. Strader 1.00
 J. C. Hammocks 1.00
 T. M. Nunn 50
 H. F. Samuel 1.00
 John Crim 1.00

J. W. Fulton 1.00
 Vance Haizlip 50
 Dalton and Caffey 2.00
 Mt. Auburn Church .. 1.97
 Z. H. Cotner 1.00
 (Pleasant Hill Alamance N. C.)
 Amt. 35th Week, 1908 \$33.44
 Total \$1249.72

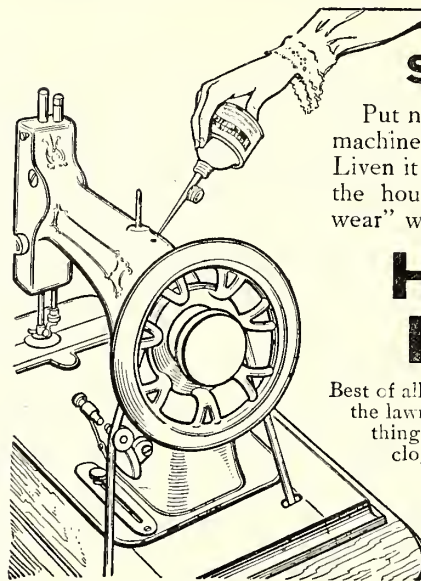
Elon College, N. C., Sept. 16, 1908.
 My Dear Children and Friends:

Our reports are keeping up well, and will soon grow larger as the people gather in their crops. The fall and winter, with most people, are the most liberal seasons. If we could have a few weeks extra large offerings we would get our outstanding bills all paid. Will you help us kind friends—the Lord's work should not suffer? We will be compelled to buy more beds soon as our family has grown till all are occupied.

Wish you would see that long list of cash from Salem Chapel kindly collected by Bro. I. D. Dalton, with which to buy wheat, or rather in many cases wheat was contributed and in order to save freight Bro. W. H. Marshall carried the wheat to market and then the money sent to us. This is a liberal help and will "bread us" for about two and one half months—possibly three months. Just recently friends at Salem Chapel sent us about 12 bushels of apples. Hurrah for 'old Salem Chapel!' We thank Bro. Dalton for his great help in collecting these amounts, and Bro. Marshall in saving us the freight on the wheat as we can buy close at home; and to each one who gave we thank you. May you feel that 'it's more blessed to give than to receive.'

Palm St., Greensboro, Wentworth, and Mt. Auburn Sunday-schools are almost like clock work for regularity in their offerings.

Brethren, think of it—If all the Sun-



Save the Machine

Put new life into the hard-worked sewing machine. Make it run lightly, noiselessly. Liven it and the hundred other things about the house that are getting "the worse for wear" with a little

Household Lubricant

Best of all oils for domestic purposes. Try it on the lawn mower, freezer, washer, bicycle, anything that needs oil. Won't corrode, gum, clog or tarnish.

Sold in handy-size, 4 and 8 ounce tin oilers. All dealers.

STANDARD OIL COMPANY
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day-schools in the Southern Christian Convention would make an offering averaging equal to those already reporting we could fill our Orphanage! What other schools will help us now?

We are about through with our fodder—cut and pulled 15 acres for one neighbor and pulled 11 acres to the top for another, for each on the "half-shares." Got up our meadow hay. Just begun on pea hay and cutting of 8 acres of corn. This is heavy work but gives quantities of feed. Give us many letters next week.

Uncle Jim hurt his back about the 10th, and he cannot do much now.

Yours fondly but for work,
 Uncle Jim.

Walnut Cove, N. C. Sept. 16th, 1908.
 Dear Uncle Jim:

I will write and send my dime for September. Our Sunday-school gave a picnic last Saturday and we all had a nice time, especially we little folks.

Love to all,
 Sallie Matt Marshall.

Yes, I guess you little ones enjoyed the picnic. We older ones enjoy them too.

Norfolk, Va., Sept. 14, 1908.
 Dear Uncle Jim:

It has been a long time since I have written my first letter to the Children's corner. I have been on a visit of several weeks with mama, brother and sister to my grandpa's and relatives in Ohio. Had a fine time. We stopped in Washington city on our way going and coming. Our school will start tomorrow. Enclosed find 50 cents.

Your little niece,
 Lucile V. Manning.

We have missed you, Lucile. Hope you will write real often now since you are home again.

Elon College, N. C.

Here we come with our dimes for September. We have just been to Raleigh on a visit to our grandmother and had a most delightful time. We went to the park while there and saw one great big bear that would stand on his hind legs and open his mouth for something to eat, and two smaller ones who looked like they'd bite you if they had a chance. The monkeys were funny but we liked the little rabbits best I believe. They were so pretty as they came hopping to get the bread we held for them.

Mary Lee Foster,
James L. Foster, Jr.

304 Ivy St. Berkley, Va. Sept. 11, 1908.
Dear Uncle Jim:

I thought I would send our dues for September. Enclosed find 25 cents.

Your friendse,

Pierce Harris,

Ruth Harris,

Louise Harris,

Jackson Harris,

May Harris.

So nice to have all this family of little folks interested. May the interest grow as the years pass on.

Dear Uncle Jim:

I reckon it is time to write our letter for September. We both have been visiting in Raleigh this week. We certainly did enjoy it. Enclosed please find our dues for this month.

Your little nieces,

Jessie Penny,

Pauline Penny.

Glad to have you so prompt girls. A visit to Raleigh is always pleasant to me also.

THE WAY OF HOLINESS.

Paul set the standard of Christianity so high that he must have caused even the boldest to hesitate to accept it as practical. "Seek those things which are above, where Christ sitteth on the right hand of God." Reach out for the very highest, for companionship with God himself. He meant it in all seriousness, and He did not think that a man had time to stop and boast till he reached the goal. No doubt there were many light-minded people then, as now, who were not only ready to attempt such things cheerfully, but who, after an effort which resulted in but little to themselves and nothing at all for any one else, were ready to announce their victory, to boast their Christlikeness, and to pronounce upon themselves the final "Well done!" with as much assurance as if God had given them the task of judging themselves. There is not much to say to such people, but to those who

are serious in their desire to walk the way of holiness Paul is an excellent guide. His directions to those who have "risen with Christ" contrast strangely with our fancies. What are they? "Wives, obey your husbands;" "Husbands, love your wives;" "Servants, obey your masters." He has not forgotten his subject, and wandered off into a general discussion of social relation; he is saying that only he who has been faithful in the things of this life will ever be trusted with the eternal things. No man can be a bad husband and at the same time a good Christian. This life, with its work and its duties, is the only path to heaven we know.

No man can pray himself into righteousness, because righteousness implies something much more than prayer, or even divine grace given in answer to prayer. God's grace becomes our righteousness only as we use it in serving Him, and the very first service that He requires of every man is that he should discharge faithfully the duties which life brings him.—(Nashville Christian Advocate.)

SAVING SOULS.

We wonder, and yet wonder on, why so few additions are made to the church from year to year. The minister of God, the Word of God, the day of God, the house of God, the Spirit of God, combined for forty or more Sabbaths each year, with congregations come to hear, and yet so few conversions in the annual reports! Is the fault in the preaching? Is the cause to be found in the Sabbath services as a whole? It may be said that the methods, levity, forms of preaching, borrowed freely now-a-days from secular organizations, has wrought a wide-spread loss of respect and reverence for divine verities in audiences addressed on the Lord's day, in His house, by His messengers, with His word, and under the direction of His Spirit. To what degree this has been a hindrance we will not stop to discuss. It cannot be, however, a sufficient explanation. Nor will it be contended seriously that the reason is to be found in the divine purpose. More are not saved because more are not chosen to salvation. It will not do to seek a reason in the secret decree of God until we are absolutely exhausted all possible means thereto. "Fear not," said God to Paul when this great winner of souls was appalled by the obstacles before him. "Fear not I have much people in this city." Suppose God had said, "Fear not; the number of people to be saved in this city is fixed, and cannot be either increased or diminished by any ef-

fort whatsoever," would that have been a stimulant to this burdened soul? If it is doctrinally sound to say, "Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do," then it is doctrinally sound to say, "Work out the salvation of others with fear and trembling, for it is God that worketh through you both to will and to do." In a word, God's sovereignty is rather a stimulation to activity in place of an explanation of failure in the work of soul-winning.

Preaching is the chief part of Sabbath services. Is the sermon such as is worthy of the label: "In pursuit of souls?" In matter and manner is it such a sermon as shows clearer it is bent in dead earnest for the rescue of dying men? One of the sure traits of a sermon as will stand the test must be, as is said in "The Ideal Ministry" to which we are already a debtor,— "One that is come like the Master, not to call the righteous, but the sinner to repentance." Like the Master, therefore, it will face the fact of sin, and deal with it without the slightest gloss or the faintest apology. It will not tone down sin's appalling features by euphemistic words or phrases. It will have little or nothing to say of "heredity" or "environment," or the "stream of tendency," or the "victim of circumstances." The soul that it is after is a sinful soul. Its sin is the only reason for seeking it. Its sin is the only thing from which it needs to be saved. Godly for this sin is a vital condition of salvation. And sorrow for sin is no more possible without conviction of sin, than a shadow is possible without the sun. The sermon that is after a soul will, therefore, seek first of all to give that soul a due sense of sin. Tenderly and tearfully, but always faithfully, this will be done; sometimes with pathos and tragedy and appealing love of Calvary; and sometimes with the awful majesty of offended law. And herein the sermon will be in the direct line of the leading of the Holy Spirit, whose initial and exclusive work it is to convince of sin. Is a lack of this the reason for the failure of sermons to be instrumental in the conversion of more souls?

Then the sermon, as Dr. Johnson says, that is after a soul, has no tomorrow in it. Its accepted time is now. It is instinct with instant, absolute surrender; It calls imperatively and persuasively for a decision at once for Christ, it is surecharged with immediate entrance into the Kingdom of God. There are other features. These are enough.

The kind of sermons preached has much to do with the number of souls

won to Christ by preaching. What is the character of my preaching? How are my sermons prepared and how are they delivered?—Presbyterian Standard.

VOTING A RELIGIOUS DUTY.

Church-goers should regard the exercise of the franchise as a religious function and should vote in accordance with religious precepts on every matter involving a moral question either in the issues at stake or in the personality of the candidates, declares the Rev. Charles F. Aked in the October number of Appleton's magazine. Dr. Aked is pastor of the Fifth Avenue Baptist Church, of which Governor Hughes is a member. Further than this, he asserts it is just as much the duty of a church member to attend ward meetings and to vote at the primaries as it is to take part in the affairs of his church or to cast a ballot in the election of a pastor.

According to Dr. Aked the proportion of regular church attendants who frequently stay away from the polls on election day and who seldom or never take part in primaries or local meetings for the election of delegates to conventions is larger than among any other class. These delinquents, he holds, are as much responsible for corrupt conditions of government or the election of unworthy men to public offices as are the heelers who buy votes to accomplish this result or the bar-room hangerson who sell their ballots.

"The abuses that have arisen in the past," says the Appleton article, "from the interference of the church in politics have been due to the fact that religion was made political instead of politics being made religious. Except under circumstances of extraordinary moral pressure the churches as churches cannot enter the arena of party politics. The church cannot become a caucus. Only the projection of a supreme moral issue can warrant a clergyman in publicly taking a position as a party man. He may be permitted in his own heart to pray for a party—if he is satisfied that it is not past praying for. But the church can and should undertake a more important function—one that underlies all law and government—the formation of righteous public opinion. The church cannot compel in this day and generation. If it cannot inspire it is because it is no longer inspired and a church without inspiration is a corpse which people with decent regard to health should quietly bury. The church must teach that a Christian can no more neglect the plain duties of citizenship than he can neglect to pay his debts. The religious man who stands idly by and sees Ameri-

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can politics made a byword for dishonesty is neither religious nor a man."

THE WOMAN'S HOME COMPANION FOR OCTOBER.

An important article in the October Woman's Home Companion is entitled "Seeking Shelter in New York." "Five dollars in my purse, a few plain clothes in my bag, an ordinary school education behind me, and New York with its boundless opportunities, ahead of me," that is the beginning of the adventures in New York of Lucy Green. They are real adventures of a real girl, who tells her story to readers of the Companion.

This October issue is particularly rich in fiction, having stories by Elizabeth Stuart Phelps, Harrison Rhodes, Octave Thanet, Nellie McClung, Margaret Sutton Briscoe, and especially good stories

by Irving Bacheller and Juliet Wilbor Tompkins.

There is perhaps no more important question to the average American than the one of owning or renting a home. The results of the most careful investigation and the experiences of thousands of Americans are given in a series of articles on this subject, which begins in the October number.

Of special interest are Kellogg Durland's intimate picture of the life of the Tsaritsa of Russia, and Dr. Woods Hutchinson's article, "Are Babies Moral?"

The fashion department with the Latest Fall Fashions is full of valuable suggestions.

According to the U. S. bulletin just issued the condition of the corn crop Sept. 1, 1908 was 79.4 compared with 90.2

Sept. 1, 1907 and a ten year average of 80.0. The outlook is for high priced corn another year. The condition of the cotton crop Aug. 25, was 76.0 as compared with 72.7 one year ago. The probabilities are that cotton will not sell as high this, as last season.

WHY WE FALL.

No man was ever unfairly tempted since the world began. There is only one reason for failure, though we like to believe otherwise. A minister recently prayed in public: "Sometimes we stumble and fall because the temptations are so strong." Nonsense! No one ever fell because the temptation was so strong; we fall because we will not lay hold on the Strength that is right at hand and that we wilfully decline to use. We fall because we want to; because we work with the temptation instead of against it. Whenever we really want to win, enough to surrender ourselves absolutely into Christ's keeping, the strongest temptation that the Devil ever conceived becomes limp and flabby and impotent. "There hath no temptation taken you but such as man can bear;" and the manly thing to do is to admit it.—S. S. Times.

The Centennial of Religious Journalism was celebrated in the Court Street Christian church, Portsmouth, N. H., last week, Sept. 15-17. As will be remembered this is the city made famous by the meeting there of the peace conference in which Russia and Japan came to terms and ceased fighting. The centennial celebrated in fitting fashion the founding of the first religious newspaper in the world, The Herald of Gospel Liberty, general organ of the Christian denomination now edited by Rev. J. P. Barrett, D. D., and published by the Christian Publishing Association, Dayton, Ohio. Rev. W. W. Staley, Suffolk, Va. attended the Centennial and delivered one of the principal addresses. He will doubtless tell Sun readers of the celebration in a Suffolk Letter at some early date.

After having succeeded, far beyond all others, in establishing wonderful and unprecedented records for the aeroplane, Mr. Orville Wright's machine, on a trial record at Fort Myer, fell and was wrecked Sept. 17, Mr. Wright being badly injured and Lieutenant Selfridge killed. A propeller blade broke and turned the machine over causing immediate precipitation. Mr. Wright's faith in this machine is not shaken, he says.

Judge Peebles of the N. C. Superior Court recently decided that a Sunday-

school was not a religious service, a man being brought in for trial for having disturbed public worship. One wonders what a Sunday-school is if it is not religious worship.

We see from the Greensboro papers that Mr. Chas. Hines, sometimes contributor to The Sun, a former Elon College student, and now a successful attorney, of Greensboro, was recently elected chairman of the Democratic Executive Committee of Guilford to manage the affairs of his party there in the present campaign. "Charles" may be counted on to do his part with great energy and a clear conscience. It is gratifying to his friends that his merit and worth are being thus early recognized.

TETTERINE

for skin diseases is unequalled. Ask any one who has tried Tetterine or try it yourself. It will cure any case of Tetter, Eczema, Ringworm, Pimples, or other skin diseases. A trial will prove it. One who has tried says:

"Buckingham, Fla., March 30,—J. T. Shuptrine Co., Dear Sirs: I send you 25 cents for a cake of Tetterine Soap. If it is as good as your Tetterine Ointment it must be fine. I have had an itching on my leg for ten years and 2 boxes cured me. Yours truly, A. G. McLeod."

50c at your druggist's or by mail on receipt of price.

Shuptrine Co., Savannah, Ga.

The Republicans of New York have renominated Governor Hughes, and the Democrats have named Lieutenant Governor Chanler, as candidate for governor.

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Southbound—daily.		Northbound	
P. M.	A. M.	STATIONS.	A. M. P. M.
1:30	6:00	Lv Raleigh T t Ar.	9:25 4:30
1:40	6:11	Caraleigh t	9:10 4:20
1:44	6:19	Sylvaola	9:01 4:15
1:50	6:25	Barnes	8:33 4:07
1:57	6:32	Hobby	8:45 4:00
2:05	6:42	McCullers t	8:40 3:56
2:10	6:47	Banks t	8:31 3:50
2:20	7:00	Willow Springs t	8:20 3:40
2:28	7:10	Cardenas	8:10 3:33
2:33	7:13	Varina t	8:05 3:30
2:43	7:23	Fuquay Springs	8:00 3:20
2:50	7:30	Rawles	7:46 3:13
2:57	7:40	Chalybeate	7:40 3:07
3:02	7:45	Kipling	7:35 3:02
3:15	8:00	Cape Fear	7:20 2:46
3:21	8:08	Lillington	7:15 2:41
4:30	9:25	Ar Fayetteville Lv	6:00 1:30

SUNDAY TRAINS.

1:44	6:16	Sylvaola	9:01 4:15
1:50	6:25	Barnes	8:53 4:07
4:25	8:05	Raleigh	10:45 7:40
5:07	8:47	McCullers	10:00 7:00
5:25	9:05	Willow Springs	9:40 6:40
5:38	9:18	Varina	9:35 6:28
5:48	9:28	Fuquay Springs	9:28 6:20
6:03	9:43	Chalybeate	9:10 6:03
6:09	9:48	Kipling	9:05 5:55
6:30	10:00	Lillington	8:45 5:35
7:45	11:25	Fayetteville	7:30 4:20

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MARRIED.**Neff-Higgs.**

At Kawanaugh hotel, Harrisonburg, Va., Sept. 3rd, Lewis C. Neff and Vivian Higgs, ceremony performed by the writer. The couple have our best wishes for a long and happy life.

W. T. Walters.

DIED.**Pierce.**

Little Herbert Thaddeus Pierce, son of Mr. and Mrs. Rufus B. Pierce, of Holland, Va., died Sept. 4, 1908, aged ten months and twenty-eight days. The funeral services were conducted by the writer and the remains buried in the family cemetery on the old Pierce homestead near Purvis, Va. The fond parents experience a great sorrow in the loss of their precious babe and we extend to them our sincerest Christian sympathy.

N. G. Newton.

Lafollette.

Died at the home of his son near Capon Springs, West Virginia, Sept. 5th, Silas Lafollette, aged 87 years and 23 days. He joined Timber Ridge Christian church several years ago and died in the triumph of faith and hope in God. He leaves several relatives and a great host of friends to mourn his departure. Funeral services were conducted from the church by the writer. The large crowd which filled the church to overflowing was a testimony of the high esteem in which he was held in the community.

May God bless and comfort the bereaved. The death which is looked forward to with bright anticipations by the aged pilgrim is in striking contrast with the approaching end of the infidel or unbeliever and bears strong testimony to the saving power of the gospel.

W. T. Walters.

Patton.

Whereas it hath pleased our heavenly Father to remove from our midst, Lacy B. Patton, who departed this life Sept. 9, 1908 at St. Leo's Hospital, Greensboro, N. C., and whereas he was a much beloved member of Long's chapel Sunday-school be it, Resolved:

1. That we humbly submit to the will of Him who doeth all things well, knowing that His wisdom is infinite.

2. That his presence is greatly missed in our Sunday-school and community, yet we know that our loss is his gain. He was a good boy, devoted to his family and community.

3. That we extend to the bereaved family and sorrowing friends, our tenderest sympathy and commend to them the grace of our Lord Jesus Christ.

4. That a copy of these resolutions be sent the family, that they be placed on our Sunday-school record and sent to The Christian Sun for publication.

Mr. Jas. A. Dickey,
Mr. L. W. Allen,
Miss Ava Rogers,
Mr. Ralph Rogers,
Miss Carnelia Allen,
Mrs. J. W. Johnston.,
Committee.

TEARS AND PRAYERS.

Two young people went for a boat-ride on the evening of the first Saturday in August. It was on Lake Chattanooga. Suddenly they were surprised, apparently, to find that a small steamboat was bearing directly on them.

Through the gloom the young lady was seen to jump into the water, and instantly the young man followed.

The engines of the steamboat were reversed, and with all possible speed the spot where the young couple sank was again reached. Neither was seen to rise again.

The boat in which they had been rowing was merely grazed by the steamer; and had the young people remained therein, they would doubtless have escaped in safety. As it was, they sank to the bottom of the lake, and their bodies were not recovered until two days later.

Some time was required to locate the parents, and it was not until late in the night that they were found.

It fell to the lot of Professor George E. Vincent, the president of the Chattanooga Institution, to break the news to the mothers, who were anxiously awaiting the return of their children.

As the mother of the young lady listened to the messenger, she burst into tears; and then with wondrous faith in God she quickly fell on her knees. Audibly she thanked God for the years of fellowship she had been privileged to enjoy with her child, for the happiness these years had brought her, for the influence of that life over her own.

Continuing her prayer, the mother then asked God to give her strength to bear her loss in such a manner as would make her an example to other bereaved mothers. When speaking of this scene, Professor Vincent said with deep emotion; "Never before did I realize the strength of the Christian faith. The spirit of the Christ life was impressed upon me to a stronger degree than ever before." And the eyes of this keenly intellectual man filled with tears as he

**What To Do If
You Have Catarrh**

If you suffer from catarrh of the head, nose, throat or lungs, you must employ some treatment more effective than sprays, douches, blood remedies, ointments and inhalers, for all of these have proven failures.

A treatment entirely different from any of the above consists of a warm, medicated smoke-vapor, which, being inhaled, reaches directly every affected spot. Just as catarrh gets into the air passages by inhaling cold and raw air, laden with dust and germs, so the healing, warm vapor of this remedy is carried to every affected spot, curing catarrh, bronchitis, catarrhal deafness, asthma and all other catarrhal affections.

Any reader who suffers from catarrh should give this remedy a test. Write to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and you will receive by return mail a free trial sample of the remedy, and also a free booklet telling all about the treatment.

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related the incident by which he had been so profoundly impressed.

The faith of Job thus found its counterpart in our modern life. Like the hero of old, the sorrowing mother could say in the midst of her severe trial, "Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah." —C. E. World.

We note from the Raleigh papers that Rev. L. F. Johnson, pastor of our Greensboro church has accepted the call to the pastorate of the Hillsboro St. Christian church, Raleigh. This church has been without a pastor for some time and feels now, by unanimous decisions that it has found the man for the place. Bro. Johnson's pastorate is to begin with the close of the present conference year in November.

ARGO, ARGO, ARGO, ARGO, ARGO,
ARGO, ARGO, ARGO, ARGO, ARGO.

NEWS ITEMS.

Our War Department has decided to urge Congress to appropriate one million dollars at once for war-balloons.

Forest fires having been raging with great damage to timber and cattle in the West for several weeks. They are now raging and with considerable damage as far south as West Virginia.

The Asiatic cholera is doing deadly work in St. Petersburg, Russia, where the disease is increasing daily. There were 349 cases and 129 deaths during the 24 hours Friday noon to Saturday noon last.

There is no surer index to a country's prosperity, or adversity, than the savings banks accounts. In New York for the year ending July 1, the number of savings banks accounts was 73,883 less than in the year before; the number of accounts drawn out and closed, 48,486 greater: the whole amount deposited \$35,000,000 less; the whole amount drawn out \$41,000,000 more than in the year previous. This shows that there was a panic indeed, and one that pinched, among the wage earners of New York.

There has been much excitement, and many grave accusations against authorities, in Georgia lately growing out of that State's system of leasing convicts. To such extent was corruption and abuse charged that Governor Smith convened the legislature in extraordinary session and after that body had deliberated nearly a month, and at a cost to the State of \$35,000 a bill was passed Saturday night, Sept. 19, and the governor's signature affixed, abolishing a system which has been in vogue since 1865. The bill as passed provides that there shall be no leasing of convicts to any person for gain.

This from the New York Christian Advocate is a hard hitter:

"A Massachusetts judge, not a fanatical Prohibitionist, not a 'Blue Law' worshiper, declared that in his long course at the bar and on the bench he had rarely, if ever, met with the keeper of a saloon or a law-breaking hotel who would tell the truth, the whole truth and nothing but the truth. He went further, and declared that his experience had deprived him of confidence with respect to the testimony of such men, and unless what they had to say was thoroughly corroborated by persons outside of the depraving influence of that traffic he could not believe them."

"Be ye followers of me, even as I also am of Christ."—Paul.

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